LXXII.

THE TRUE

ACCOUNT

OF THE

BEHAVIOUR

AND

CONFESSION,

Of the Condemned Criminals, at *Justice-Hall* in the *Old-Bayly*; on the 12*th.* and 13*th.* of *May*, 1687.

There were Condemned Nine persons, *viz. Thomas Barrow* alias *Leviſtons*, *William Harris*, *Benjamin Butler*, *Richard King*, and *Ann Selby*. These Five Persons are in the Dead-Warrant to be Executed on *Wedneſday* the 25*th.* of this Instant *May*

AT

TYBURN,

The other Four Malefactors, *viz. John Fureyere*, *Thomas Gervas*, *Lorina Cary*, and *Dorothy Hall* are Reprieved by His Majesties Most Excellent Clemency.

THe *Ordinary* viſited the Condemned Maleſactors on *Saturday*; after he had Prayed with them, he uſed Arguments to excite them to ſincere Repentance, which made ſome impreſſions upon them; they were exhorted to rely on the Spriit of God, to carry on their Convictions and Sorrow for their ſins, unto a thorow change of their Hearts: In order to this, they muſt endeavour to ſhun the Rocks of Preſumption and diſpair. The *Ordinary* exhorted them that they would Redeem the loſt opportunities of Grace and Salvation, by the utmoſt improvement of the few Minutes that remain: They promiſed to be careful in ſo doing. I cautioned them not to be credulous of their deceitful Hearts, the rather, becauſe Heaven is not obtained by a few good deſires, nor a ſlight formal Profeſſion of Repentance, whereby perſons betray themſelves to Hell the more unſuſpectedly. After other Advice given them, I diſmiſt them with Prayer, and deſired them to prepare their Hearts, for the Solemn duties of the approaching Sabbath.

On the *Lords Day*, the *Ordinary* Read Prayers, and Preach'd twice on this Text, *viz.* The 16*th.* Chapter of St. *Johns* Goſpel, the 8*th.* 9*th.* 10*th.* and 11*th.* verſes. *I will ſend the Comforter and when he is come, he ſhall convince the world of ſin, becauſe they believe not in me. Of Righteouſneſs, becauſe I go to the Father, and ye ſhall ſee me no more. Of Judgment, becauſe the Prince of this World is judged*

After theſe Words were largely explained, practical Obſervations were raiſed from them.

To be ſubdued by Chriſts Spirit, to Embrace the Myſteries of Chriſtianity, for the promoting of Piety is a clearer demonſtration of Chriſts, and the Spirits Divine Authority, than all thoſe miraculous Effects exhibited in Bodily diſpoſſeſſion of the Devil. Judgment taken there in a merciful Senſe, ſignifies the Reſtoration of ſinners, from their confuſed ruinous State, in ſinning unto the Glorious Liberty of the Sons of God, by ſetting up Chriſts Judgment-Seat in their Hearts, for the ſubduing of Corrupt Nature, to the Juriſdiction of Chriſts Word and Spirit.

Unbelief is the proper Soul-Damning ſin, as being Directly againſt the only Remedy for recovery from a State of ſin and miſery. This makes ſoul Diſeaſes to be deadly deſperate, for all hopes of eſcaping Divine Wrath ſhall be defeated. If Satan by all his Power and Policy could not evade the Sentence of Condemnation, then his Slaves and Complices in Rebellion ſhall be moſt certainly adjudged to Eternal Torments, becauſe they ſin againſt the Remedy offer'd to them, which Ingratitude the Prince of Darkneſs is not Guilty of. Then the *Ordinary* proceeded to what Reſpects the Spirit Convinces of ſin, in its heinious Aggravations. Secondly, what are the Cauſes why ſinners are not affected with ſuch

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Convictions, so as to submit to them. Thirdly, What are the signs of a thorough and sound Conviction to Conversion.

Then he proceeded to exhort sinners; not to check the Convictions of Christs Holy Spirit, because such who are strangers to the Frame and Complexion of their Souls, are usually Enemies to God and his Laws.

Take heede therefore, of relapsing into any sin, for which you have smarted in the festring Wounds of Conscience to ingratiate with your Lusts after a seeming disavowment, is worse than if you had never look'd strangely upon them. What is this, but to Court Satan to re-enter into your Hearts as his Free-hold? His Returns are always more Violent and Fatal, than his direct and profess'd Assaults, Lusts disturbed only by slight Convictions, (as bodily Corrupt Humours by weak Physick) are more provok'd and inflam'd, because not throughly purged out by the sincere Love of Vertue.

Rather Bless the Spirit of God for his severest Convictions, in order to most wise and merciful Designs.

Here were Instances given of them.

Then was stated the Divine Propertys of Christs Priestly Propitiatory Merits, for the healing of a wounded Conscience in sincere penitentiarys

Also Rules how to apply Christs Righteousness aright.

I. Not rashly, till the sinner become weary of the Burthen and Bondage of his Lusts, sick of the sensual pleasures of sin, so as to be made willing, to resign himself to the Government of his Redeemer and the Conduct of his Spirit.

II. We must not be too late in the Application of Christs Healing Righteousness, by procrastinating delays, and stout obduration of Heart, till the day of Grace be past and run out.

III. We must avoid those mischevious Evils, which obstruct and invalidate the Sovereign Virtue of this Remedy, in it's due Oporation and saving Effects.

IV. We must apply Christs Priestly Merits with an Holy impartiallity, for purity in Heart, equally with Peace in Conscience, for the inflaming our Love to Christ, and the Confirmation of our Obedience, otherwise we cannot plead for, pardon, nor apply the Priviledges and Benefits of Christs Kingly Righteousness, in all soule wants and distress.

Here were rectified some mistakes, about the undue licentious Application of Christs Righteousness.

Next the *Ordinary* demonstrated the excellent propertys of the Spirits Convictions, which he carrys on, for the advantage of true Converts safety, and Consolation.

Christs Spirit convinces Authoritatively and Superlatively to Men and Angels. He is God Almighty to convince thorowly and effectually to Salvation. He is the only Heart-perswader, to Embrace Christ in the Latitude of every Office. He convinces of the Equity of Christs Government; that he being the sinners merciful Conqueror, in pardoning his Rebellion, should likewise be his Sovereign Law-giver, to dispose of his Heart and course of Life, as himself will direct. How equitable is this, that Gods goodness should be incircled with Majesty, that so, pardoned sinners may fear to displease him, for his very Clemency. Is not subjection to Christ, perfect Liberty?

What is the Harmony of the soul, but the due and comely subordination of all the Facultys and Affections, to the Dominion of sanctified Reason. This is the Conviction of Judgment, which makes the Purity, Equity, and Efficacy of Christs Government, aimable and obliging.

This is more difficult, than to submit to Christ as a Prophet, or a Priest. Reason inlightned by Conviction, will close with Divine Truth: And Self love, will Ballance Pride in Hypocrites readily to apply Christs Priestly Merrits for Pardon and Salvation; but such are only half Converts, and in danger of perishing by Unbelief whose Hearts are not thorowly subdued, to embrace Christs Kingly Righteousness, in the conduct of his Word and Spirit.

Here the *Ordinary* demonstrated, that it is a merciful Severity, that the Holy Spirit of God, should condescend to strive with trifling sinners, to overcome their stubbornness with his goodness.

Neither the happiness of Christ nor of his Spirit, is in the least disturbed nor detrimented: If sinners extinguish their Convictions, themselves only, will aggravate their Condemnations, if they cause the Spirits striving with them, to become Abortive.

Therefore, what great cause of thankfulness have such, who have subjected themselves cheerfully to the Convictions of Christs Spirit Consider, you might (had you been left to the Guidance of your selves) have Acted the whole Mystery of Religion as in a Dream. You might have Dyed under the Calenture of your Lusts, or under a Lethargy of impenitent Security, and might have been your sport and delight; not your burthen, or if so, it might have sunk you by dispair into the loweste Hell. But I hope some of you have been convinced of sin, so as to loath it, and your selves for it. Consider how the Spirit of Christ Triumphs over Satan, when he hath silenced all prejudices, and Arguments of sinners Pride and Obstinacy, which a Diabolic Sophistry furnish'd them withal. Hell is inraged as having lost a Member of their Black Society, but the Spirit and Bride of Christ, say, *Welcome thrice Blessed Souls, who imbrace a Crucified Saviour*, you never till now, understood your true interest Honour and Happiness to center in Christ for rest and satisfaction; in his Bosome, take up your Abode for ever. Thus doth the Holy Spirit Congratulate his blessed Success, in his reconciling Office, making Saints of sinners, and Heirs with Christ in Glory, of Bondslaves to Satan and their Lusts. Thus doth the doveliek Spirit of Christ delight to extract a Miracle of Love and Mercy out of the severity of a sound Conviction. Thus doth he Cure by Wounding, and Chastize the sinner into the Activity of the Divine Nature, sparkling with the sublime dispositions of a New

newed ſoul. This is the very portal of Heavenly Glory and Felicity, of which, *The Lord make us all partakers.*

On *Monday* the *Ordinary* viſited the Condemned Priſoners, he prayed with them, and exhorted them, that they would prepare themſelves for approaching Death; and not put off the Evil Day, by expecting of any Reprieve. He ſtated to them the true Nature of Faith and Repentance, as indiſpenſible Conditions of Salvation. They conteſs'd that they had been negligent of their Duty to God and Man, but endeavoured now to redeem their miſpent time. I told them that tho' their Luſts had ruled them hitherto, yet, if now they eſteem Obedience to Gods Precepts, to be their trueſt Freedom and beſt Intereſt, they would deteſt their former baſe Compliances with ſin and ſinners; but it is very dangerous to trifle with the Holy God, and to be remiſs in ſeeking to be reconciled to him, till the ſtroke of Death be ready to ſeperate ſoul and body. I inquired therefore what grounds they had, to hope for a future ſtate of Bleſſedneſs.

I ſhall proceed to give an Account of the Confeſſions of moſt of them.

1*ſt*. *Ann Selly*, Condemned for ſetting on Fire her Miſtreſſes houſe, on *Snow-hill*, *London*, Aged 18 Years, Born in *Northampton-ſhire*. She ſays ſhe hath lived in *London* 7 Years, four of which time, ſhe hath ſpent in ſervice: ſhe was but three Weeks with her Miſtreſs, where ſhe attempted the foreſaid miſchief. The *Ordinary* ask'd her who tempted her to ſo wicked a Fact, ſhe replyed, that a perſon now gone for *Ireland*, ſet her on work, who, as ſhe ſaid, owed her Miſtreſs a Grudge, but pretended kindneſs to her ſelf, and promiſed her Marriage, if ſhe would perform his wicked Advice. But he like the Evil Spirit, after he had tempted her to ſo miſchevious an Act, (which her ſelf confeſs'd, might have been the deſtruction of many) left her to publick ſhame and puniſhment.

She acknowledged that the foreſaid perſon directed her to take a lighted Candle, and with it to touch the Turpentine in a Barrel, and when he law it flame to endeavour her own eſcape, by ſhifting away, and leaving the Family to the danger. He promiſed to take her with him into *Ireland*, but ſhe found it a deluſion, for himſelf is fled. She ſaid that ſhe is ſorry that ſhe did ſuch a dreadful Act. She refuſed to come on the *Lords Day* to the Chappel, and ſince to any Counſel or Prayers, ſaying that ſhe was of another Religion. On the next day after Condemnation ſhe ſeemed to be ſorrowful, and ſaid, that if ſhe might be ſaved, ſhe hoped ſhe ſhould not attempt the like like Crime again. The *Ordinary* told her, that the Heart was very deceitful, and he wiſhes that ſhe may be a warning to others, not to believe fair pretences from any perſon, who may at the ſame time have a deſign for miſchief, and not to be ſo fond of Marriage, as to carry on an attempt deſtructive to Mankind, for the end thereof will be ſhame and deſerved puniſhment.

2*dly* *Dorothy Hall*, Condemned for picking a Gentlemans Pocket, in which were Guineas, and about [illegible] *s.* in ſilver, ſhe is Aged ſixteen Years, and was Born in the *Strand*. Her Father (ſhe ſays) is dead; and ſhe being not ſubject to the Government of her Mother, was drawn away from the Family, by the inſtigations of Evil perſons, and that for a ſupply of her extravagant Expences, ſhe had learn'd that deceitful Art aforeſaid: She confeſs'd that tho' ſhe be young in Years, yet, that the Devil had frequently tempted her to evil ways, and that ſhe had not guarded her heart by Prayer, to reſiſt thoſe Temptations.

She ſaith, that the Fact for which ſhe is Condemned, was brought on by walking idly in the ſtreets: There ſhe met an Old Offender, and went with her to a Publick houſe, where, in the time of drinking with a Gentleman, ſhe took the Advantage to get his Money. She hopes, this may be a warning to her to quit her bad Acquaintance, and to ſet about ſome Lawful Employment, that ſhe may not be expoſed to the ſnares of Satan, but may repent of her evil Courſes. She hath ſome meaſure of Kowledge in Religion, but not well improved: Therefore I adviſed her, if ſhe may be reprieved, not to forget the preſent good reſolutions, which ſhe had under the Sentence of Death, becauſe many in this place have returned to their vain Courſes, and leave them not, till they bring upon themſelves an untimely End.

3*dly*. *Lorana Cay*, Condemned for Felony, Aged eighteen Years, Born in *Hereford-ſhire*. Parents are Dead, ſhe ſaid that ſhe waited on a Young Lady at the Lord *Brunkards*, but ſhe had not her health, and ſo quitted her ſervice.

Afterwards ſhe lived with a Gentlewoman in this City. She hath not been three Years in *London*: ſhe acknowledged that ſhe had not ſpent her time ſo well as ſhe ought to have done; but that a Covetous mind prevailed upon her, to ſupply her Exceſs in unlawful ways. She made great Dolor and Lamentation under her ſentence of Death, to the diſturbance of Prayer and Advice: But I deſired her to abate her Paſſions, becauſe that true repentance doth not conſiſt in violent Exclamations againſt her own Folly, but in the hearty deteſtation of ſin, and the change of corrupt Nature; I inſtructed her in the Nature of true Faith and Repentance, and that ſincere Conviction for ſin, proceeds not from Legal Terrors only, but as ſin defiles the Conſcience, and violates the ſacred Authority of Gods Laws.

4*thly*, *Thomas Jervas*, Condemned for a Felonious Act: he was Born in the Pariſh of St. *Martins* in the Fields, Aged not quite eighteen Years, till *September* next. The *Ordinary* ask'd him what Employment he was brought up unto; he replyed that he was not put forth to be an Apprentice; he aſſigned this reaſon for that Omiſſion, becauſe his Father had ſpent his Eſtate, and had not wherewith to provide for his Family. This he laments as the occaſion of his idling away his time, and that he had vacant hours wherein to contrive wickedneſs. I told him that the pretence of his Fathers Poverty, however contracted, did not neceſſitate him to commit any unlawful Act, but his own evil diſpoſition; he ought rather to ſubmit to the meaneſt Employ-

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ment, than thus to have violated his Conſcience, and the Laws of the Nation; had he preſerved an honeſt mind, by depending on Divine Providence for a ſubſiſtance, he had not carved for himſelf to maintain his vicious Courſes. To this he replyed, that he never before committed any baſe Act to the injury of any perſon; but he had not kept the Sabbath, nor prayed, that he might not be overcome by the evil inclinations of his own Heart.

He wept that he ſhould be ſo venturous to run into the ſnares of Death, by breaking into a houſe which he Robbed alone; I ask'd him what Repentance is, he ſaid, a change of the Heart from the Love of all ſin, to the Love of God in Chriſt; and ſaid, if he might be ſpared, he hoped, that he ſhould amend his Life, and for that purpoſe, deſired me to pray for him, that God would make him ſincere in the uſe of all thoſe means, which he ſhould ſeek him in, to attain the ſanctified Effects of this his diſtreſſed Condition.

5*thly.* Another Condemned Criminal, ſaid that he was Born in *Hartford-ſhire*, Aged twenty two Years. He ſaid that he never was in any Priſon before; he denys the Fact, but ſays that he is ſorry for ſome evil Acts formerly committed: That while he was at home with his Friends, he kept the Sabbath, but when he was from them, he took Liberty to neglect his Duty to God, and kept Company with idle perſons, which hath turned to his prejudice: he deſired my Prayers that he might amend his Life; and upon *Wedneſday*, when I exhorted him and another, to clear up the Truth of their Repentance, and to acquaint me what hopes they had of a future happy State, he was much ſenſible of his wicked Life, and ſaid, that he hoped this affliction would tend to his Benefit, becauſe he formerly was ignorant in the knowledge of Religion; but now, as he is inſtructed better, he ſhould be more careful to practice what he is convinced of, to be his Duty, if he might be ſpared.

6*thly.* *William Harris*, Condemned for Coining falſe Money. *He* was Born in St. *Giles's* in the Fields, Aged twenty ſeven Years. *He* followed for three Years the Trade of a Silver-ſmith; he confeſſed that he neglected to keep the Sabbath; he did not Pray as he ought to have done, that he might truſt in Gods Providence to ſupply his wants, having a Wife and Children. *He* ſaid that he intended to leave off this wicked Practice, and to have ſought out ſome Lawful Employment. I told him that his Crime is of ſuch a Nature, that it ſeldome eſcapes Death, if diſcovered; and therefore, that he ſhould do well to improve that little time afforded to him, in recalling to mind the former Courſe of his Life, and heartily Repent of his ſins, which he ſeemed to be ſenſible of. *He* had ſome Competent knowledge of Religion, therefore he was the more troubled, that he had not lived up to the true Profeſſion of it.

I ask'd him what ſaving Faith is? he replyed, an hope in Chriſt for Salvation. I ſaid he will not become the Author of Eternal Life, but only to ſuch, who obey him. *He* ſaid that he was broken and contrite in heart for his ſins, and ſuch Chriſt hath promiſed not to reject. *He* ſaid that his heart was deceitful, but he hoped by Prayer and Repentance, that Chriſt will waſh away his ſins, in the Merits of his Blood-ſhed. *He* adviſes all perſons to take warning by him, not to dare to imbaſe his Majeſties Coin, how ſecret ſoever they think to carry it; he finds that God will diſcover it when they moſt preſume that they ſhall eſcape the Sentence of the Law for ſuch offences.

This is all the Account which I can give of this Seſſion.

About ten of the Clock on *Wedneſday*, the foreſaid Priſoners in the *Dead-warrant* were caryed to *Tyburn* to be Executed, *viz. Benjamin Butler* and *William Harris* the two Coiners drawn in a Sledge, *Ann Selby*, *Thomas Barrow* alias *Leviſton*, and *Richard King* in Carts: The firſt four dyed ſeemingly Penitent, and deſired all Spectators to take warning by them, and to pray for them: *Richard King* was very Penitent; he ſaid that he had led an ill Life, but deſired all young perſons to take heed of *Sabbath* breaking, and of ill Coompany, or any other courſe of Life, which might bring them to an untimely End: he prayed for himſelf, ſo did the *Ordinary* and another Miniſter, deſired by his Friends to attend him. After the *Ordinary* had a ſecond time recommended the ſouls of them all to God, they prayed for themſelves, and then the Executioner performed his Office.

Dated this 25th. *of* May, 1687.

Samuel Smith, Ordinary.

This may be Printed R. P. May *the* 25th. 1687.

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